Rather Lambes) that be evved early in the beginning of the yeare.

Youth is) A verye moral and pitthy Allegorie of youth, and the luſtes thereof, compared to a vvearie vvayfaring man.

Tityrus) I ſuppoſe he meane Chaucer, whoſe prayſe for pleaſaunt tales cannot dye, ſo long as the memorie of hys name ſhal liue, & the name of Poetrie ſhal endure.

VVell thevved) that is, Bene moratæ, full of morall wiſeneſſe.

There grew) This tale of the Oake and the Brere, he telleth as learned of Chaucer, but it is cleane in another kind, and rather like to Æſopes fables. It is very excellente for pleaſaunt deſcriptions, being altogether a certaine Icon or Hypotypoſis of diſdainfull younkers.

Embelliſht) beautified and adorned. To wonne) to haunt or frequent. Sneb) checke.

VVhy ſtandſt) The ſpeach is ſcorneful & very preſumptuous. Engrained) dyed in grain.

Accloieth) encombreth. Adavved) daunted & confounded.

Trees of ſtate) taller trees fitte for timber vvood. Sterne ſtrife) ſaid Chaucer of fell and ſturdy. O my liege) A maner of ſupplication, vvherein is kindly coloured the affection and ſpeache of Ambitious men.

Coronall) Garlande. Flourets) young bloſſomes.

The Primroſe) The chiefe and vvorthieſt

Naked armes) metaphorically ment of the bare boughes, ſpoyled of leaues. This colourably he ſpeaketh, as adiudging hym to the fyre.

The blood) ſpoken of a blocke, as it vvere of a liuing creature, figuratiuely, and (as they ſaye) κατ' ἐνεργειαν.

Hoarie lockes) metaphorically for vvithered leaues.

Hent) caught. Nould) for vvould not. Ay) euermore. VVounds) gathes.

Enaunter) leaſt that.

The prieſtes crevve) holy vvater pott, wherewith the popiſhe prieſt vſed to ſprincle & hallovve the trees from miſchaunce. Such blindneſſe vvas in thoſe times, which the Poete ſuppoſeth, to haue bene the finall decay of this auncient Oake.

The blocke oft groned) A liuelye figure, vvhiche geueth ſence and feeling to vnſenſible creatures, as Virgile alſo ſayeth: Saxa gemunt grauido &c.

Boreas) The Northerne vvynd, that bringeth the moſte ſtormie vveather.

Glee) chere and iollitie.

For ſcorning Eld) And minding (as ſhoulde ſeme) to haue made ryme to the former verſe, he is conningly cutte of by Cuddye, as diſdayning to here any more.

Galage) a ſtartuppe or clovvniſh ſhoe.

Embleme.

This embleme is ſpoken of Thenot, as a moral of his former tale: namelye, that God, vvhich is himſelfe moſt aged, being before al ages, and vvithout beginninge, maketh thoſe, vvhom he loueth like to himſelfe, in heaping yeares vnto theyre dayes, and bleſſing them vvyth longe lyfe. For the bleſſing of age is not giuen to all, but vnto thoſe, vvhome God will ſo bleſſe: and albeit that many euil men reache vnto ſuch fulneſſe of yeares, and ſome alſo vvexe olde in myſerie and thraldome, yet therefore is not age euer the leſſe bleſſing. For euen to ſuch euil men ſuch number of yeares is added, that they may in their laſt dayes repent, and come to their firſt home. So the old man checketh the raſhheaded boy, for deſpyſing his gray and froſtye heares.

VVhom Cuddye doth counterbuff with a byting and bitter prouerbe, ſpoken indeede at the

at the firſt in c&tempt of old age generally. cõtinued in ſome mens conceipt, that mẽ or not ſo much as younger folke. For that and hauing paſſed many bitter brunts and no ſtormes of Fortune, nor wrathe of G eyther by longe and ripe vviſedome armed tie, or vvith much trouble hardened agai the Ape, of which is ſayd in Æſops fables, vvas at firſt ſore aghaſt & diſmayed at the tenance, but at laſt being acquainted vvith ring him, that he would familiarly gybe a ence breedeth in ſome men ſecuritie. Alth and good old father, more fatherly and fau for his own behoofe, That by the prouer meant, that old men haue no feare of Go perſtition and Idolatrous regard of falſe G ning notwithſtanding, it is to plaine, to be more enclined to ſuch fond fooleries, ther

Marc

Ægloga Te

ARGVME

IN this Æglogue two ſhepheards boyes ginne to make purpoſe of loue and othe is moſt agreeable. The ſpeciall meaning h